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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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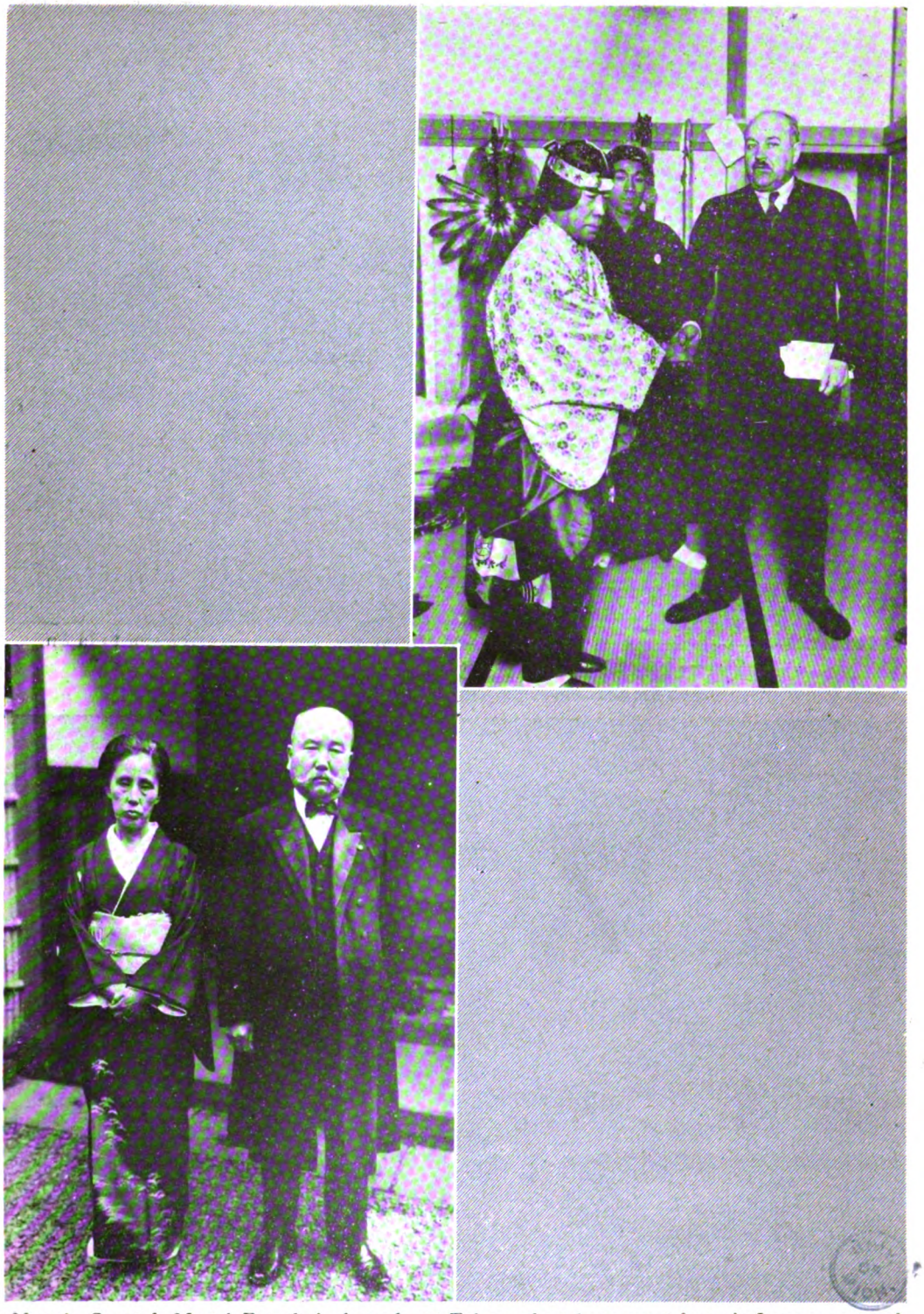

(Above) Count de Martel, French Ambassador at Tokyo, who takes a great fancy in Japanese art and literature, is here seen shaking hands with Mr. Yoshiyuki Kanzé, the star 'No' dancer.

(Below) Dr. N. Matsunami, the great scholar of the Maritime Law, to attend the International Academic Conference, meantime lecturing on the history of the Japanese national flag, *Hinomaru*. In his trip he is accompanied by his wife.

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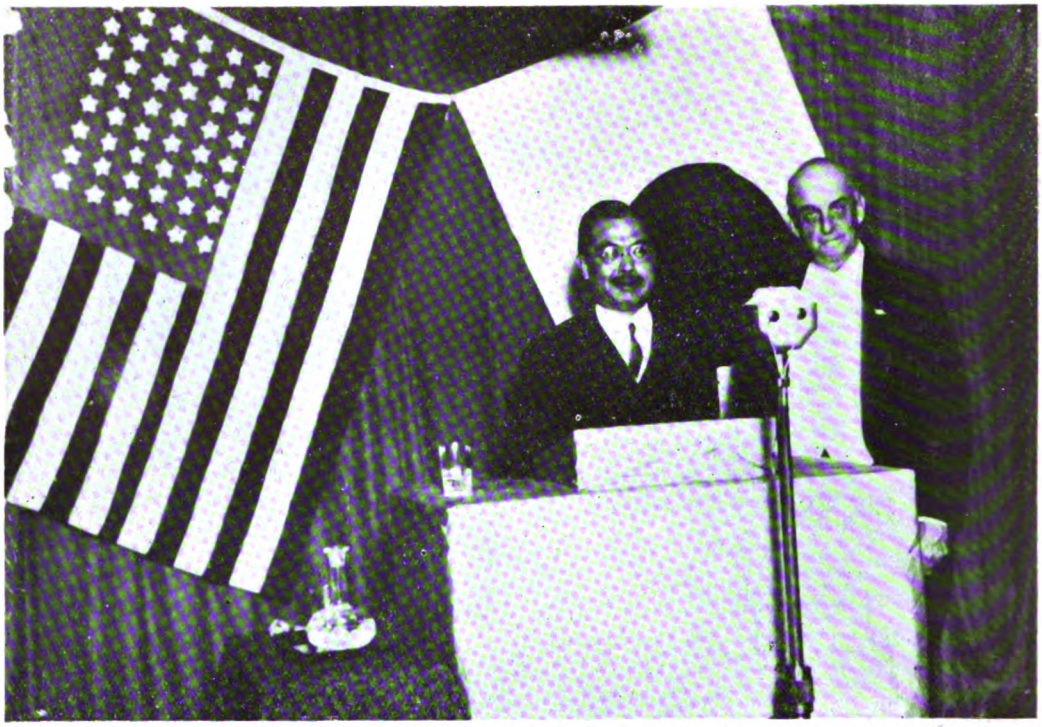

Baron Shidehara, Japanese Foreign Minister, and Mr. Forbes, American Ambassador to Japan, broadcasting from Atago Hill for Japan-American exchange of good wishes on the occasion of the Emperor's Birthday, April 29.

The Enrollment Ceremony of Female Guides' Training School at Mikawashima, Tokyo. They are to offer 100 per cent. cordial service to foreign tourists visiting Japan.

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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XXI JUNE 1931 No. 9

CURRENT JAPANESE THOUGHT

By THE EDITOR

Throne and People

While, in Europe, the "Throne" or "Crown," as symbols, has played an important part in uniting and holding together nations, in peace and war, in Japan, on the other hand, it has been the personality of the Emperor, rather than material symbols, that has united and held together the empire as a solidarity. The Emperor is reverenced and obeyed as the incarnate representative of the Imperial Ancestors of the Japanese people, the visible representative of Heaven on earth. Neither "Crown" nor "Throne" can be the true symbols of Japanese loyalty and patriotism, but the living and never-failing Imperial Family; for in Japan the nation is a family of which the Sovereign is father and head. Thus the Imperial system of Japanese monarchy avoids the dangers of the European system which depends so much on material symbols for the evocation of passionate loyalty and sacrifice. In Europe the "Crown" or the "Throne" may mean the ruler, or his executive, or even some department of State, while the public is entitled to discuss the powers of the "Crown," their increase or decrease with time. There is nothing of this in Japan. The Emperor is the source and centre of national life; the people are around him as the planets about the sun. The relation between ruler and subject is personal, sacred and real beyond any symbolic sense. Like the sun in the heavens the Sovereign is the unfailing light and benediction of his people, eliciting their worship and devotion, even unto death, if necessary, in the most paternal and democratic of relations. Needless to say, this is an ideal that all do not find it easy to live up to; but that it is the ideal is obvious from the Imperial Rescript issued by Meiji Tenno as a guide to national education; and it is only as Japan tends to grow indifferent to the Imperial Rescript that national deterioration becomes apparent.

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Japan at The League of Nations

The Japanese press is much pleased at the increasing prominence of Japan in European affairs. This is seen especially in a distinguished Japanese jurist having been elected as President of the Hague Tribunal, while from its inception Japan has exercised a significant influence in the councils of the League of Nations at Geneva. The position taken up by Ambassador Yoshizawa before the League of Nations in regard to the persecution of Germans is Poland is very suggestive. In reply to Germany's appeal to the League for protection from Polish persecution of German nationals in that country, Ambassador Yoshizawa deprecated the attitude of Poland toward German residents, and pointed out, in the name of Japan, that such tactics must be considered detrimental to the peace of northern Europe. Japan is pleased that the League of Nations has advised the Polish Government that the illtreatment of Germans in that country must cease. The Tokyo *Asahi* thinks it is most appropriate that the League should thus exercise its good offices in securing justice for the minorities in Europe. The number of subject races before the War was about 50 millions, but the creation of new nations like Czechoslovakia, Yugoslavia and Poland, reduced the number to some 16 millions. As it seems impossible to reduce the number further, owing to the new states being composed of two or more races, it is vitally important that the dominant elements in the new states should render equal treatment to the minority within their jurisdiction. The services of the League of Nations in securing equality of treatment for all races has Japan's whole-hearted approval and support.

American Views

The American *Review of Reviews*, one of the ablest and most representative monthlies of the great Republic, has been publishing some timely articles on Japan; and in the course of some apt comments about this country, in the January number, the editor says: "Our Government could do nothing better in the way of a concrete example of international courtesy, during the year 1931, than to place Japan on exactly the same quota basis in our immigration laws as any other country. The Japanese Government fully recognizes the Pacific Coast position regarding alien labour, and has not the slightest desire to grant passports to immigrants who would be unwelcome. All of the so-called 'Oriental Invasion' of our Pacific Coast state lies in the past. In every way, it would be advantageous for us to meet Japanese views on this delicate point of discrimination." Speaking in the name of the Japanese people, we end-

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orse the suggestion of the *Review of Reviews*, and earnestly plead for recognition of Japan's right to equal status with the nations of Europe in regard to the American immigration quota, and the consequent removal of the present ignominious discrimination. As the great American monthly affirms, Japan does not wish to intrude her immigrants on the United States; but she does desire, most emphatically, to receive the same treatment, in the eyes of the world, as America now accords to Europeans.

Treatment of Prisoners

In Japan there has long been a feeling that in a country where the judiciary allows the arrest and confinement of individuals without bringing them to trial until after weeks or even months of preliminary investigation and examination, there ought to be some redress or compensation for the victims if they are eventually proved innocent of the charge against them. Resentment against confinement and virtual penalization of the innocent has been rendered more acute by the frequency with which prisoners, after long incarceration, have been found not guilty of the charge on which they were sentenced. Now a law of redress for such prisoners has been brought before the Imperial Diet. If a prisoner, after confinement for preliminary trial, or under false sentence, turns out to be innocent of the crime with which he is charged, he may, by the new legislation, be compensated to the extent of five yen per day for every day of confinement. In recent years the number of prisoners in Japan has greatly increased, as many persons have been driven to infraction of law and crimes of violence by economic depression and poverty generally. The number of convicts in the penitentiaries throughoutt Japan is now something over 46,000, which is in excess of any total since 1923, after which year the total dwindled to about 38,000. Large centres of population, like Osaka and Tokyo, appear to produce the majority of convicts.

Pan-Pacific Club House For Tokyo

The proposal of Mr. Alexander Hume Ford, President of the Pan-Pacific Union, to persuade the Japanese to erect a club house for the Pan-Pacific Union in Tokyo is one that we hope will be accepted and carried out. The Pan-Pacific Union, with headquarters at Honolulu, is doing an estimable work for peace by showing, in a practical way, the possibility of all races living together in harmony, if only they desire to acquire a right mind and cherish the spirit of good-will. Hawaii itself is an excellent example of this, as in that territory all the races of the Pacific are already gathered, and living together in peace. The Pan-Pacific Union aims to extend this spirit among all the nations living on the shores of the Pacific, and so throughout the world. As Japan has done more than any other one nation to blend harmoniously the civilizations of the East and the West, Tokyo is an ideal site for a Pan-Pacific Club House, where the ideals of the Union can be fostered by the representatives of the various nations who reside in or visit Japan, as they meet there in conference and friendly council.

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JAPANESE WOMEN AND THE LEAGUE OF NATIONS

By Viscount KIKUJIRO ISHII,
Formerly Japanese Ambassador to France

IT must be regarded as an epoch-making event in the history of the Peace Movement in this country that a Women's Deparment has been established in the Japan League of Nations Association. The organization is significant at least in two respects; for, up to the present only the male half of Japans' eighty million people have shown any interest in the peace movement, and from now onwards the female portion of the population will be expected to add their influence, thus doubling the force of the institution; and, moreover, as woman is concerned mainly with bearing and bringing up the rising generation, her influence in propagating ideas of peace among the children will undoubtedly exercise a potent influence in promoting the principles of the League of Nations throughout the country.

Lessons from France

Not that the women of Japan have been opposed to peace; for they are among the most docile and peace-loving women in the world, being naturally so by birth and culture. That they have not hitherto actively participated in the movement for international peace has been due only to lack of opportunity. Modesty being a distinguished virtue of female character in Japan, the women of the nation are naturally backward in coming forward, so to speak; but they now realize that in this important matter of world peace no ideas of modesty should prevent the women from taking a prominent part in the peace movement. Women have to give their sons to die for the country when war breaks out; and they are most of all concerned with seeing that war does not unnecessarily occur. In matters so vital to civilization the opinion and voice of women exercise great power for good, and the women of Japan do not intend to be behind those of any other nation in taking a lead for world peace. I am one who believes that it is all to the good that the women of Japan are thus organizing not only to acquire the suffrage and have a voice in choosing those who are to make the laws which the women have to obey, but in taking also an active part in promoting the worthy cause of peace.

In this respect we are somewhat indebted to the influence of France.

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One of the most impressive speeches I ever listened to was uttered by a modest French woman, who apparently did not claim to be anyone in particular. While I was representing the Imperial Government in Paris there was a mass meeting held in aid of the families bereaved by the Great War. At this meeting the President of the Republic, the Ministers of War, Marine and Home Affairs and other persons of distinction were present. After several speeches had been duly delivered this humble woman came forward to say something, and made a most pathetic appeal for peace, to the following effect :—

> "I have lost my husband in the late war. . . . What is there left in life for me? Nothing! Nothing! Nothing, save to pray for the repose of the soul of my husband and son, and to plead with all France, nay, with all the world, if possible, to see that such horrible suffering shall not occur again!"

No less moved to tears was I than the President and all others present on that occasion, as the woman resumed her seat. From the women of France comes the plea to the women of Japan.

A Japanese woman would have approached the sad subject from a more negative or perhaps a more passive attitude: she would have resigned herself to making pilgrimage to console the spirits of the departed loved ones at the shrine of their interment, placing her palms together and bowing in loving reverence. But in her concentration on personal or family affection the French woman would be a representative of all mankind, a feeling of universal import and appeal. Although woman suffrage is discussed in France, it is not clamoured for as in some other European countries; for the women of France do not persistently press their claim to participate in politics, nor are they active in political affairs; but in this question of world peace they are intensely interested, and are most ardent in advocating the peace movement. When I listened to the simple but pathetic appeal of Madame Durquène, I felt she was not only a representative of French womanhood but of the womanhood of the whole world.

Our Women in History

The history and experience of the Japanese woman have well prepared her to be a beneficent influence in the cause of peace. From ancient times it has been the custom of our women to endure the trials which were inflicted, with noble courage and self-sacrifice. When the husband was summoned to the battlefield his wife would cut off her hair to make him bowstrings and send him to the defence of his country with her blessing. In the earlier period of our history many a woman went to the wars with her man and fought bravely by his side. Nearly two thousand years ago even an Empress

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led a military expedition against the the enemies of the Empire; and the example of the Empress Jingo has often inspired the women of the country. Then all women know the example of Tomoé-Gozen in the days of civil strife when the Minamoto and the Taira clans were at war. Many are the instances of Japanese women displaying patriotic and courageous action in the face of war and death.

The martial is but one side of the Japanese female character, however. Our women are equally prominent in civil virtues and the peaceful pursuits of motherhood and home life; for their greatest glory is to be good wives and mothers. But, left without a head, the Japanese wife often has to lead the family. Not only in social but in literary affairs the Japanese woman has taken an important place. More than a thousand years ago women like Murasaki-Shikibu, Izumi-Shikibu, Seishonagon and others shone brilliantly in literature; and today many women are among the leading poets and novelists of Japan. The influence of the Japanese woman in the history of literature and civilization has been enormous. The part that our women played in the illustrious Meiji era remains to be written, but it has been immeasurable.

The wonder is that the women of Japan have so far not taken a more conspicuous place in politics and in the movement against wilful war. Now that they are officially represented in the Japan League of Nations Association they will have a new sphere with immense possibilities for the promotion of peace and good-will among the nations. The general hesitation of men to acknowledge the equality of the sexes fades away in the League of Nations where women are given a voice the same as men. One of the vital principles of the League is voiced in this sentence: "It is indispensable to rely on the assistance and collaboration of women in achieving the most difficult task of maintaining universal peace." The whole constitution of the League of Nations is in harmony with this principle. It is a matter of profound satisfaction that the women of Japan are now given an opportunity to take an enthusiastic interest in this question of international peace, and their influence in its promotion promises to be enormous. (Ed.—The author is not responsible for the wording of the above article.)

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JAPAN AND BRAZIL

Exemplary Relations

By Y. Nakatsuka

RELATIONS between Japan and Brazil since the opening of their intercourse have been so ideal that it would be a splendid thing if the same policy could be adopted by all other countries in their relations with Japan. It is only a few years since the two countries began to exchange diplomatic representatives, thirty-five years, in fact, since the Treaty of Amity, Commerce and Navigation between the Republic and Japan was concluded; and during that time, in every respect, the two countries have been just what nations should ever be to each other. What Japan admires in the Brazilians is their belief in the liberty of humanity, which leads them to place all foreigners on a level of equality with their own citizens, so that Japanese feel free to come and go without fear of molestation or restriction. What a difference it would cause in the international atmosphere if the United States would adopt the same attitude toward Japan!

The first Japanese immigrants began to enter Brazil in 1908; and since then the stream has been in ebb and flow, but yet always increasing, until the total number must now be in the vicinity of 100,000. This increase is not, perhaps, quite in proportion to the number of immigrants entering Brazil from Europe. The population of Brazil has expanded at a phenomenal rate. A hundred years ago there were not more than 4,000,000 people in the whole country; during the century since, the number has increased to about 42,000,000, of whom only some 4½ millions were immigrants. Brazil follows the far-sighted policy of welcoming the best workers from all countries; the country urgently requires an increase of foreign capital to develop and exploit its almost inexhaustible resources. Japanese farmers are welcomed in the country, and they are admired for their great industry and their respect for the country's laws and institutions. A great many of the Japanese are employed on the vast coffee planations of Saõ Paulo. The demand for Japanese workers in the coffee districts became so great that special Emigration Companies had to be organized in Japan to meet the requirements, and now there are agencies in almost every part of Japan prepared to advise intending emigrants. Japanese capitalists have gone to Brazil and bought up large tracts of land for coffee plantations, and thus are participating in the development of the country. Owing to the

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Italian restriction on emigrants leaving Italy, the demand for more workers in Brazil will increase; and it is expected that the number going out from Japan to that country will increase by at least one thousand a year.

In taking advantage of the good relations prevailing between herself and Brazil, to extend her emigration and her investments, Japan is, of course, doing no more than other foreign nations interested in South America; so that she cannot be accused of any sinister intentions from an international point of view. The fact is that Western or European nations have got a firmer hold on the situation than Japan ever hopes for. In the first place, Japanese immigration to Brazil has been going on for only 20 years, while European immigrants have been going there from the beginning, a century ago. The four million foreigners now in Brazil have been followed by capitalists from their respective countries, mostly from England, America, France and Germany, whose investments now total upwards of 4,000,000,000 yen in Brazil. The investments of these capitalists create industries that demand large numbers of labourers. Indeed there are bright prospects for all who go to Brazil with sufficient money to start them in business, or with a determination to work their way to prosperity.

As Japanese capitalists in Brazil are far fewer than those from other countries, the immigrants from Japan labour under that disadvantage. Their language, manners and customs are different from other immigrants; and though there is no trace of race prejudice among the Brazilians, as much cannot be said for some of the European immigrants, which makes it difficult for the Japanese workers to compete with workers from Europe. What the situation most needs, therefore, is a larger influx of capital from Japan. At present the Japanese immigrant has to exercise far more caution and prudence than the European, if he is to avoid economic embarrassment. In any case the Japanese capitalist and the Japanese worker both require an extraordinary degree of courage and self-confidence to enter the field and share in the competition. The Japanese has always the great advantage of being willing to work. Certainly an extention of Japanese capital investment in Brazil, and an increase of emigration thither, would do something toward solving the problems of economic depression and consequent increase of unemployment in Japan.

This is not to say that Japan can hope to solve the problem of population wholly by emigration. It is better to depend rather on a more intensive development of industry at low cost, so as to compete more freely in

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supplying world-wide demands. It is very difficult for Japan to compete with Western nations in immigration, but there is always the possibility of competing in industry, as Belgium and Holland do. The number of Japanese living abroad is hardly more than 600,000 at present, which is a mere trifle as compared with the 12,000,000 English, the 10,000,000 Italians, the 15,000,000 Germans and the many millions from other European countries that have settled abroad. America and the British dominions overseas are a steady obstacle to increase of Japanese immigration in that direction. But from the food standpoint Japan is bound to devote careful consideration to the matter of proper disposal of surplus population, even if birth-control has to be resorted to for a solution of the problem.

Another question demanding the attention of Japan, in her relations with Brzail, is that of increasing the volume of Japanese exports to that country. At present trade between the two countries is much too slow and inconsiderable as compared with the possibilities. Although there has been a regular and satisfactory steamer service between Japan and Brazil for many years, the shipping companies have given too much attention to carrying immigrants, rather than to carrying goods. In the first place, the Japanese steamer services to Brazil should lower freight rates to a degree enabling imports from Brazil to Japan to come here direct, instead of allowing them to go round by way New York, London or Hamburg. It looks as if the common complaint that distance is a deterrent to trade with Brazil were not well founded. The chief Japanese shipping lines plying between this country and Brazil are the Nippon Yusen Kaisha and the Osaka Shosen Kaisha, making a total of some 70 calls year. Japan's total exports to Brazil do not amount in value to more than 2,000,000 yen annually, while imports to Japan from that country are still less, amounting in value to no more than about 300,000 yen a year. This is rather remarkable, seeing that the two countries have so many kinds of commodities to exchange in trade. Something should be done to promote a greater reciprocity in our trade with Brazil. Brazil is one of the great cotton producing countries of the world, so much so that when Brazil really wakes up to the possibilities in this direction, America will hardly be able to meet the competition. Now, Japan imports raw cotton to the value of over 400,000,000 annually; and why should not a very large share of this expenditure go to Brazil, instead of to the United States where Japanese immigrants find no welcome at all? At present most of the Brazilian cotton crop goes to Europe, especially to England. In view of the excellent quality of the Brazilian fibre, and the present facilities of communication, there is no good reason why this trade with Japan should not

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very largely expand. Another commodity which Japan could get from Brazil is timber, which the forests there supply in immense quantities. Skins, oils and medicinal plants are also supplied by Brazil; and above all, there is the vast output of coffee of which Japan could use much more than she does, while Brazil might purchase tea from Japan. Brazilian coffee has already made a good beginning in Japan where it is much appreciated by those who have once tried it. There are restaurants in Tokyo and Osaka which serve this brand of coffee only, and these are well patronized. Brazilian coffee has a peculiarly delicious flavour that is a pleasant discovery to those who taste it for the first time. Meat and sugar are other products that Japan could purchase from Brazil. At present Japan's largest imports from that country are coffee and rock crystal, while Brazil imports from Japan only a little procelain and a few other items of small significance.

The Nippon-Brazilian Trading Company, of which Mr. Ryuzo Hoshi is the proprietor, has done much to promote greater development of trade with that country. This company handles 80 per cent. of all the coffee imports to Japan from Brazil. There is yet much to be done if Japan is to take proper interest in the extension of trade between the two countries. At a moment when our immigrants are barred from all English-speaking lands, Japan should note with a special sense of satisfaction the whole-hearted welcome offered to our nationals by the people and government of Brazil. Thus while racial prejudice on the part of certain other nations touches us to the quick, and sets up a strange contrast of unfairness to their claims to Christian fair-play, Japan should regard with keener gratitude the friendliness of the Brazilians. The bond which links Japan to that country implies thus a spiritual and moral no less than an economic and material significance. It is simply amazing that where international amity is so auspicious commercial intercourse should not be on a greater scale. As we have already said, Japan needs food stuffs and raw materials of which Brazil has great abundance, while the forty million Brazilians constitute a vast potential market for Japanese goods.

The three most pressing improvements for the promotion of trade between Japan and Brazil are the cheapening of freights, an insistance on direct trade, and better banking facilities so that business men in either country may ship goods to each other and find their financial transactions well protected and cared for. The initiative in these improvements must rest with Japan whose steamships will engage in the trade. Brazil's part is to offer our industrialists and our workers a welcome; and this she has magnificently done. The laws of Brazil enact that "all men are equal before the law," and "The Law shall not discriminate between natives and foreigners as regards the acquisition and excercise of private rights." The Japanese in Brazil thus possess every private right of the Brazilian subject. What fairer treatment could anyone expect, and what greater encouragement could there be to the promotion of trade and commerce, as for the growth of international friendship and good will?

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PROBLEM OF INDIA

A Japanese View

By Dr. Minoru Maita

THE future of India is becoming a problem of increasing increasing importance to Asia, and even to the entire world; and one of the most interesting questions to be solved in the current year is how England and India are going to find a way of reconciliation. Granting that an agreement may be reached, a still more important question is how that vast sub-continent, with its teeming millions of various races and creeds, will succeed in fusing into the future Indian nation.

The conflict of races in India has long remained a problem delaying unity; nor has the dominant Power in India always been slow to take advantage of this diversity for its own ends. But if the Indians allow their differences to prevail over their points of contact, they must not blame England, if there is some attempt to exploit such differences, so long as there is no policy perpetuating discord and difference. If such a policy has obtained to any extent in the past, it certainly has not worked; for the growing national consciousness of the Indian people is now quite alert against any such exploitation of local weakness. Racial and religious disputes must now be regarded as the greatest obstacles to the emancipation which India desires. At all events India seems now to be in the crucible; and Japan is bound to notice what is going on there.

I

THE two most recent prime ministers of England, Mr. Baldwin and Mr. MacDonald, have made great efforts to win back India to more confidence in England and the motives of the British government; but the die-hards, led by Mr. Winston Churchill, have registered uncompromising opposition to any move likely to accord Dominion status to India. By assuming an attitude of conciliation at the Indian Conference in London, and by appointing so great an Englishman as Lord Willingdon to be the new Viceroy of India, the present Prime Minister has done something to restore confidence. True, the new Viceroy is rather advanced in years, and whether he will be able to breast the tumultuous waves of unrest now sweeping over the masses of India is a question; but Lord Willingdon is excellent as a representative of the British Crown, and whether he will prove to be more than an ornament remains to be seen. In any case his task in India is a most unenviable one,

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for he has to represent his country and still reach an agreement satisfactory to the people of India.

Some English publicists have maintained that Soviet influence has caused much of the unrest now seething in India. Evidence of the hidden hand of Russia on the nationalist movement in India is not sufficient to prove much; and consequently there is a suspicion that this is used as a convenient excuse for official blunders and short-sightedness. There are communists in India, because they are now everywhere, but their number or influence in that country is almost negligible. The main force is the Indian Nationalist movement for self-determination, which has definitely set its face against what it calls economic imperialism. Above all there hovers the spirit of an awakened India, India in renascence nationally, racially, politically, economically and socially.

The Indians remember with bitterness the unfulfilled pledges made to them when Britain was in the throes of the European war. Then, the Simon Commission failed to make sufficient investigation of the measures to be taken for granting self-government to India. This irked the Indians more than almost anything else. The Commission made a big mistake in omitting Indians from its membership, thus exacerbating racial feeling and national sentiment; and consequently the Indians boldly question the right of any aliens to dictate to them the measure of their progress. But this nationalist movement may be traced back to the eighties of the last century, since when it has gained momentum year by year.

II

THE reasons why the nationalist movement has gained force so rapidly are various; but among them may be mentioned the dumping of Lancashire goods in India with a tariff and political privileges that rendered it impossible for India's home-made goods to compete against the machine-made goods of Manchester. Then there came the compulsory and arbitrary division of Bengal. After Japan's victory over Russia, the Indians began to see the possibility of doing something for their own emancipation. Upon India's realizing how much she had contributed to the defeat of the Central Powers in the Great War, the nationalists began to demand greater powers of self-government. India believed that after the War she would be elevated to a status corresponding to that of Australia or Canada; but her faith met no proper response from England. The notorious Rowlatt Act and the massacre at Amritsar, with the return of martial law, all enraged and discouraged Indian ambitions and hopes, until the national temperament flamed up to a dangerous pitch, and revolution was in the air.

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The famous Indian patriot, Gandhi, then came more to the fore, and tried to control the movement in the best interests of India. He emphasized the maxim of Sir Henry Campbell-Bannerman, that good government is no substitute for self-government, although there was a very general denial that the government was good. The contention that subjection to a foreign Power is the greatest cause of a country's decay was not true to history; but, none the less, the Indians demanded that they should be given self-government, as they thought such independence essential to healthy development of their national life. The system of resignation under which they were educated seemed to them to effeminate the population and encourage a spirit of which Indian philosophy had already produced too much, discouraging aspirations that were worth while.

III

As a reaction from the above considerations a steady movement toward *swadeshi*, or the use of home-made goods, came into vogue, with a boycott of English goods later, which Gandhi launched so successfully, and which the Indian Congress supported. The leaders of this movement were well aware that the Achilles' heel of England in India is finance; and they knew that a movement which affected economy would do most to impress and influence England, as well as help themselves.

It is too much to suppose that the Indians will succeed in obtaining from England just what they want in the way of independence and government. Certainly it is difficult to believe that they will gain Dominion status and be just like Canada. In that country all internal affairs are completely in the hands of the Canadians themselves; the British have no right to interfere or to intervene in any way in the internal government of Canada; and the representative of England, the Governor-General of Canada, is but a mere figurehead. Moreover, Canada has now the right to appoint ministers and open legations in foreign capitals and thus can manage and regulate her own foreign relations. Can anyone believe that such rights will be given to India?

The number of cogent reasons that England can advance against such a proposal are many, such as the lack of training in India for the exercise of such responsibilities; and India's inability to defend herself against outside aggression, though Canada is in a similar position in this respect. The fact is that India is absolutely essential to England, and no chances of losing India will be taken. We have to think of the immense amount of English capital invested in India and its handsome returns; and there are the debts that India has incurred in loans from British capi-

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talists and which might some day be repudiated were India to become sufficiently independent. As India is in Asia, it would greatly affect the prestige of England in the East were India to separate. In fact the loss of India would sound the knell of the British empire.

In the circumstances it is very difficult to see how England and India can come to a peaceable settlement of their differences at present. We know that some sort of an understanding between Gandhi and the Viceroy has been reached, but just what it amounts to is not yet known. No doubt the nationalists will intensify and perpetuate their campaign. But it is to be hoped that matters will be so conducted on both sides that the people will not have to suffer more than at present. It is our firm conviction that ultimately India will attain the objective for which she is so bravely striving.

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RELIGION AND BUSINESS

Aspects Peculiar to Japan

By Dr. N. MIYACHI

Shrine Affairs Bureau, Home Department

SINCE the foundation of Japan as an empire, State policy has always been more or less associated with religion; and consequently the Japanese people have been long interested in shrines as symbols of the sanctity attached to national polity. Although the native religion, Shinto, became modified later by alien faiths like Buddhism and Confucianism, the shrine, as a centre of supernatural influence, in which Shinto was crystallized, so to speak, never ceased to be an influence, not merely in State affairs but in the general life of the nation. The people of Japan may, to superficial observers, appear to be quite unconscious of any spiritual Power, as they do not seem to take any notice of religion except in national or other emergency, owing to their too general familiarity with its symbols and shrines, but there is no doubt among the people themselves that the Shrine occupies an important place in daily life.

Shrines Everywhere

All over the country, in every nook and corner, especially in places of extraordinary natural beauty, shrines are to be found, numbering in all more than 110,000. Most of them are of ancient foundation, some as old as two thousand years. The State has long regarded the local shrine as a nucleus for the fostering of patriotic and loyal principles of life and conduct. Though worship at these shrines is a traditional custom of the Japanese, they do not feel any more personal relationship to deity than they do in relation to appreciating the beneficence of daily sunshine, or daily rice at meals. It may be another instance of where familiarity breeds indifference, though this is hardly true of Japanese communities abroad, in places like Chosen, Manchuria, Formosa, the South Seas, the Dutch East Indies, the Philippines, Hawaii and the Pacific coast of the United States, where the first thing the Japanese settlements do is to set up a pillar to symbolize their native gods, followed later by a hut and finally by a tasteful shrine with its customary *torii*. Life and future livlihood have for them no promise of stability until the shrine forms the centre of their existence. The rites performed and the regular festivals observed at these shrines revive and strengthen love of home and the homeland, and become unforget-

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table experiences to newcomers.

It may appear very remarkable that abroad the shrine should influence the Japanese more than it does at home; but this must be regarded as merely an inversion of phenomenon, because there is really no difference in the faith of the people whether they be at home or abroad. At all events the Japanese are always found associated with shrines wherever they may live.

Deity and Industry

It is an interesting fact of social evolution that in Japan shrines and industry have always been closely related. From the earliest times the productive industries for supplying the community with the necessities of life have had a religious significance; and food, clothing, shelter have always been associated with shrines, as offerings to the gods. The first fruits of all products were sacred to the gods. The best fabrics of the loom were presented to the local shrine; and so were the fruits of the earth, and even trees of the forest, the *tama-gushi*, or offerings of sacred trees that we still know. Even in the mythological age it was recorded that offerings were made to the Sun Goddess at the time she withdrew to a cave leaving the world in darkness. The fact that such a record should be preserved at all indicates the importance of the shrine and its offerings in Japanese life and civilization.

Sacred Oil Dealers

It will be noticed that on the curtains suspended before the doors of all the oil shops in Tokyo there is the figure eight (八), pronounced *hachi*, formed within a circle, and every shop is named *Yamazaki-ya*. This fact may be traced back to an interesting episode associating this business with religion. Three or four miles out of Kyoto, in Mishima county, the Province of Settsu, now in the jurisdiction of Osaka Prefectures, there is a district where rape grew in abundance; and from rape seed, oil is made, such oil having been used from time immemorial for the sacred shrine lights. The villagers of this district used to offer rape-seed oil to the Iwashimizu Hachiman Shrine, a State shrine dedicated to the national god of war Hachiman-sama. In ancient times the shrines had far more lanterns than they have to-day; we read of such dedications as *manto*, or ten thousand lanterns; *sento*, one thousand lanterns, and so on; and one can well imagine what an enormous quantity of oil these would consume in a year. For a thousand years the villagers of Yamazaki supplied the oil for the Hachiman shrine, and then sold the balance in Kyoto; and Kyoto merchants distributed the oil to all parts of the country. It was in great demand as the oil supplied to the Hanchiman Shrine, and *hachi* became the trade mark. The Yamazaki people almost enjoyed a

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monopoly of the business, as they were regarded as god-serving men of Hachiman-sama. The Imperial Court at Kyoto and the Shogun's Court a Kamakura patronized them, and this continued well into the Ashikaga period.

Even through the long civil wars people had to have rape-seed oil; and the business never lost its sacred associations in the mind of the people. This peculiar custom, making rape-seed oil a sacred business extended down to the Tokugawa period; and the *hachi* mark came to Yedo where great oil stores were kept; and to this day the oil shops of Tokyo maintain the ancient trade mark. But *hachi* means Hachiman, and shows how closely a business may be associated with religion for centuries.

Pawn-Brokers' Gods

As saké was an important offering to shrines, the business of brewing it became associated with a savour of sancity, too, including even the yeast for causing fermentation. It was the association of this beverage with religion that gave it so wide an influence and popularity; and without this influence the industry would probably not have developed to the extent that it has. The merchants and craftsmen who provided the materials and the work for building shrines also took on a sacred character in the public mind; and even the pawn-broker who advanced loans, in kind or money, came in for a share of such sancity, the *tanomoshi-ko* prolonging his existence down to the present. His business is still held to be very dependent on the good-will of the gods, perhaps because of the high profits he makes.

It is obvious that from of old nearly every sort of trade or business had some association with shrines, and profited by religion; and thus the gods were enabled to extend their good influence into commerce and industry, doubtless with benefit to the shrines as well as to their patrons or devotees. The remarkable thing is that the pawnbrokers came in for special grace, as they were the lenders of early times, and preserved the property of those to whom they gave credit, being under divine protection themselves.

Priest and Physician

Not only had all branches of commerce and industry some connection with shrines, but even the care and preservation of health was thus connected, the priest of the shrine being usually a man with some knowledge of medicine as well as having the ear and sympathy of deity. Even now many Shinto priests practice medicine or deal in drugs, and some are licensed apothecaries. A great deal of the writing on medicine in ancient times was from the pen of the priest who was believed to be an instrument in divine hands for

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the assistance of man's health and bodily success. The priests studied the ancient classics often with the idea of ascertaining how god-men had been used by deity in the past; and the priests themselves firmly believed that they were under the influence of divine power. They aimed to save the nation physically as well as spiritually and morally.

An interesting survival of this ancient practice is found in Kagawa Prefecture in Shikoku where a Shinto priest treats numerous patients every day, while his wife is a practising mid-wife for the community; and the family is regarded as one in whose hands are the powers of life and death, under divine protection and guidance. This chief priest of the local shrine is looked upon as one in whom deity works for the good of mankind.

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THE AMIDA TRINITY IN THE HORYUJI TEMPLE

By Noritake Tsuda

I

IN the development of the creative genius of man, the making of images of gods in human form had a very important meaning in his social life. It was a result of his anthropocentric attitude towards the Universe. In primitive nature worship, men inclined to anthropomorphise their deities. On the other hand there is a universal tendency to apotheosise men, as a reward for bravery or other great services. Thus man can enter freely into the outer world or take the outer power into his inner life. It is, therefore, natural that in a primitive society as well as under theocratic government, the mind of deity should have exerted power over the material and spiritual life of society. But in the higher development of culture, the divine mind is separated from governmental functions, the gods become more democratic and the spiritual kingdom develops more in the individual mind which operates as a unit of the social organization.

Shakamuni, the founder of Buddhism, was one of the greatest thinkers the world has ever known. He secluded himself from the world of material luxury and developed a spiritual kingdom in his own personality. The Buddha Amida developed from his doctrine; and it was a humanistic attitude of his adherents to have his image in a tangible form.

OUR present interest is in the elucidation of that symbolic meaning which is expressed in an iconographic representation of Amida made in the later 7th century. It would, however, be advisable first to give a brief answer to the question "Who is Amida?" before we enter upon any detailed description of this figure.

The full name of Amida in Sanscrit is Amitābha or Amitayus, which mean infinite Light and Life. But he was believed in as an idealised redeemer of supreme wisdom and absolute mercy manifested in human flesh. In th *Saddharma-pundarika-sutra*, or the Lotus of the True Law, is given the following description:—

"In the West, where the pure world sukhâvati (the Land of the Highest Happiness) is situated, there the chief Amitābha, the tamer of men, has his fixed abode. There no women are to be found; there sexual intercourse is absolutely unknown; there the sons of Gina, on springing into existence by apparitional birth, are sitting in the undefiled lotus cup. And the chief Ami-

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tābha himself is seated on a throne in the pure and beautiful cup of a lotus."

II

OUR image of Amida, which we are going to deal with, is in the Horyu-ji temple, famous as the oldest existing temple in Japan, standing in Yamato, near Nara, the ancient capital of Japan. It is a bronze statuette grouped in a triune figure. The Amida Trinity is said to have been dedicated to the Buddha Amida by Tachibana-fujin, the mother of the Empress Kōmyo, in the later 7th century, and is enshrined in a portable shrine set up in the golden hall of the temple.

At the first glance, one will be moved by its beautiful line and form and a graceful feeling will glide into one's obedient faith. Its technical dexterity originated in the Sui and Tang sculpture, indirectly influenced by the Gupta School of India. When compared with the gilt bronze figures of the Shaka Trinity by Tori in the same hall, it is like passing from the stiffness of the Egyptian figures of kings to the graceful forms of Greek gods, as Fenollosa remarked.

They are still in bright golden colour and placed upon lotus thrones that grow with twisted stems out of a horizontal bronze pond. (Fig. 1).

Amida, the main figure, measures 33 centimetres in height, and sits cross-legged on the largest lotus-throne in the middle and is looking directly to the front, with both eyes full of loving mercy and slightly opened. His eye-brows are composed of delicate curved lines. Between the eye-brows is a hole in which *byaku-gō*, the ûrnâ or the symbol of the "eye divine," probably made of a gem, was originally set.

As regards the divine eye, the following description is in the sutra called *Amitâyur-dhyâna*, (meditation on Budbha Amitâyus):

"I prayed only for this that the Sun-like Buddha may instruct me how to meditate on a world wherein all actions are pure. At that moment, the World-Honoured One flashed forth a golden ray from between his eye-brows. It extended to all the innumerable worlds of the ten quarters. On its return the ray rested on the top of Buddha's head and transformed itself into a golden pillar just like Mount Sumeru, wherein the pure and admirable countries of the Buddha in the ten quarters appeared all at once illuminated."*

The *byakugō*, therefore, originated from the superhuman attribute ascribed to Gautama Buddha, the founder of Buddhism.

The upright pose of the head causes the nose to form part of a straight line extending from both ends of its ridge, passing through the middle of the figure, the screen, the halo, and the lotus throne in a perpendicular direc-

* Sacred Books of the East Vol. 49 P. 166.

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tion, the upper end of the line finally reaching the highest point of the baldachin and the lower end to the middle part of the stand. Indeed it is a guiding line of unity and harmony, making the whole construction preserve equilibrium. The mouth is softly opened and a peaceful smile perpetually lights up the face. The artistic comeliness of the head and the gentle arrangement of the hair in graceful spiral lines are quite in keeping with the merciful expression of the face. What is revealed as a whole by such perfect unity and harmony of all the facial parts is but the absolute mercy and perfect peace of Amida, because no special stress is laid upon any of its members, as expressing individual energy.

The form of body is likewise very graceful and rhythmically rotund and well suited to support such a dignified pose of face.

The right hand raised in "*abhaya mudra*," the sign of fear not, and the left hand lightly touching the knee, are all highly expressive of inner spirituality.

The dress fits closely to the body and covers both shoulders. The lines representing its folds are beautifully carved, full of rhythmic movement and attuned to the expression of the face.

At the back of the head of the main figure is a unique halo in cast bronze, wonderfully symbolic and decorative. The body of this halo consists of three main members: a lotus centre, a radical zone, and a floral scroll border. The lotus flower in the centre of the halo is exquisitely modelled in infinitesimal relief, so as to appear like an actual flower; and it has the circular seed pod in the center. The radial zone, surrounding the border of the lotus flower, is made of wonderfully delicate crossed curves in open work. Next in the broad circular band of the border is a floral scroll with most decorative and colourful curvature all around its circular zone, also in open work Finally, at the outer rim are attached here and there flames ascending to heaven from the highest point of the rim.

This beautiful halo, being attached to the upper middle part of the screen, occupies the space right behind the head of the main figure to symbolise the glory of the Buddha Amida.

It is a noteworthy fact that this halo has a consecrated lotus flower in the centre like all other Buddhist haloes, quite different from the halo of Christ, in which the Cross always appears in the centre. In the Buddhist iconography the lotus flower symbolises the True Law of the Universe, which Shakamuni enlightened through his own personality. We see it blooming here in this halo of Amida, in which everything is concentric to the lotus centre in a beautiful melody, and finally ascends to heaven, symbolising the human aspiration from the lower to the

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higher.

On either side of the main figure stands a Bodhisattva: Kwan-non on the left and Seishi on the right. The lotus thrones carrying both Bodhisattvas are subordinately smaller than that of the main figure.

The position of their hands is similar to that of those of the main figure. But they stand instead of sit. Moreover their hips are gracefully swung sideways. Therefore their postures are expressive of something more active and more human than is shown by the main figure. The expression of loving kindness on their faces, the fillets decorated with flowers and the flowing lines of the sacred mantles retained by their foreams, all beautifully contribute to intensifying the same feeling of spiritual activity.

The lotus pond, out of which the their lotus thrones of the triune figures grow, is represented on a gilded horizontal bronze plate in low relief and engraved lines. It is highly decorative and symbolic. The waves are represented in articulated lines and the lotus leaves float on the waters. Some of the leaves are open wide and others curled up. The open leaves look like eight-petalled flowers, and each of them has eight radiating lines from the centre, which symbolise the Infinite Light of Amida (Fig. 5). The lotus in the pond, expressing purity unstained by the mud, offers its flowers as the throne of the Amida Trinity. Thus Amida who lives in the West End, a hundred thousand miles away, is here brought down by the faith of man in terms of artistic form.

Just at the back of the Triad is a screen composed of three vertical panels, pointed at the top in wave form (Fig. 2). On the lower surface are represented five blessed angels. They descend from above and sit in different postures upon lotus flowers growing with twisted stems. The upper halves of their bodies are naked, and wavy locks flow over their shoulders. The different attitudes of their hands and bodies express the dreamy atmosphere of heavenly life. The vertical spiral movement of their filmy mantles is suggestive of their coming down from above.

Between the angels fine long stems grow upwards most harmoniously filling up the interstices, never trespassing upon other lines; and they adapt themselves to the given spaces with oval shapes.

Moreover between the lotus stems and the flying mantles of angels are incised little bits of of clouds symbolizing the heavenly Land of Amida.

III

THE portable shrine in which the triune figures of Amida are enshrined, is composed of three parts; the baldachin, the middle main part, and

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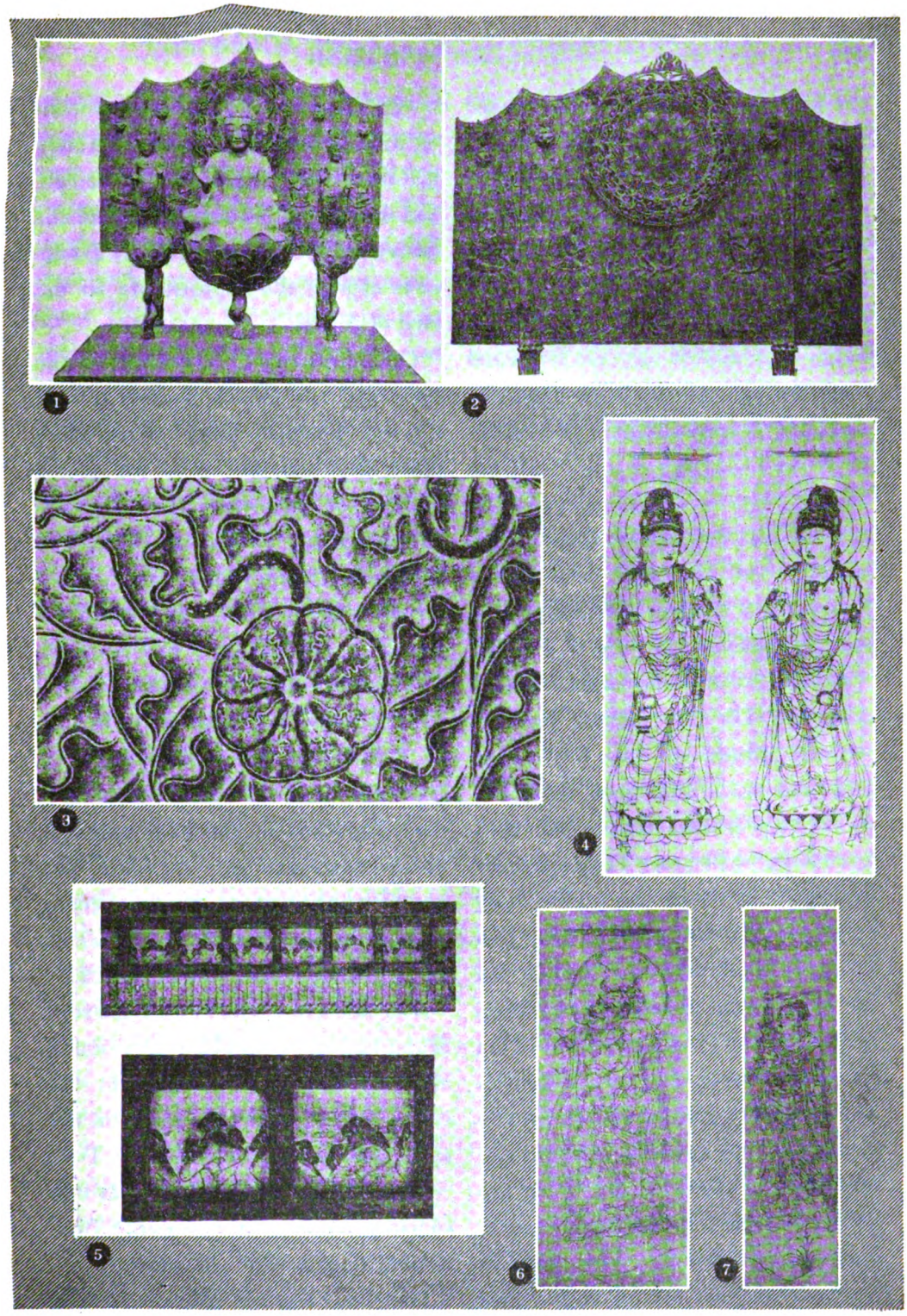

(1) A Bronze Statuette grouped into a trinity figure; later 7th Century ; (2) Gilt Bronze Screen; (3) Details of the Lotus Pond ; (4) Two Bodhisattva painted on the interior faces of the Side Panel; (5) Landscape Design painted on the interior of the Baldachin ; (6) Vajra Pani painted on the outer face of the Back Panel ; (7) One of the Shitennô painted on the exterior of a Panel.

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the pedestal. The plan of the middle part is oblong and at its four corners are erected four pillars connected by beams. Between every two pillars are two door panels movable on hinges, but two front panels and one back panels are now lost. The pillars, beams and panels are all lacquered black and painted over with floral designs and Buddhist figures in *mitsudasō* pigment (litharge in oil). All the internal faces of the remaining panels are painted with Buddhas and Bodhisattvas. On the inner face of the back panel is a figure of Buddha standing on a lotus flower. He is depicted with fine lines and the posture is very graceful. On the interior faces of the side panels are two fairly clear Boddhisattvas. Both stand gracefully on the cups of lotus flowers with their hips swung sideways. They are painted with fine delicate lines, their body lines showing through the filmy garments, as is generally the case in the Buddhist figures in cast and terra-cotta of the Sui and Tang dynasties of China (Fig. 4, drawn after the original). Their lips are painted red almost like carmine. Their graceful postures and the beautiful touch of the brush are similar to those fresco paintings representing Bodhisattvas on the walls of the same hall, and with those paintings of Bodhisattvas of the Tang dynasty excavated in Chinese Turkestan.

These Bodhisattvas and Buddhas on the panels are all inseparably associated with the threefold figures of Amida and the blessed angels on the screen, and they are all closely related to the lotus pond, being harmoniously grouped to express the happiest life in the land of Amida.

On the exterior of each panel at the right and left side is painted one of the four guardian kings of the Buddhist ideal universe, who are called *Shitennō* in Japanese. Their respective names are Jikoku-ten, Zōchō-ten, Bishamon-ten and Komoku-ten. They are all clad in armour and stand on Yasha or *rasetsu*, both evil demons. The postures of the Shiten-nō are meek, with no suggestion of severity (Fig. 6, 7). But they are painted here to guard the Land of Buddha Amida. On the outer face of the back panel is painted *vajra pani* or Niō who is the keeper of the gate. All the figures painted on the exterior of the panels are guardians of the Land of Amida.

The baldachin, which forms the roof of the shrine, is moulded very much after the baldachin belonging to the gilded bronze trinity of Shaka in the same hall, which was made by Tori.

But it has its origin in China as it is sometimes met with in Chinese Buddhist sculpture of the 7th century.

Now our baldachin is decorated with floral and symbolic designs in colour on whitewash ground. Around the lower border of the caves is some

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woodwork decorated with carving of scale-like design and of a curtain trimmed with tassels. The scales are coloured red and green altenately. The inside of the woodwork is painted with trees and mountains in panel-like sections (Fig. 5). It looks like a long range of mountains. Buddhism has been closely associated with mountains in India from the time of its founder. In primitive religions, mountains were often regarded as the abodes of deities among different races, as they soar into heaven and inspire the mind with a sacred feeling. We see here a similar trend of faith in Amidaism.

Each side of the pedestal has a panel on which is painted Bodhisattvas or priest-like personages. But most of them are almost defaced. The picture on the back panel however, is comparatively well preserved. It is composed of three Bodhisattvas who sit each on a lotus flower in the Indian style. In the background is depicted a range of mountains. Their faces and the attitude of their hands are pantomimic and highly expressive of their spirituality. The upper parts of their bodies are almost bare. But they wear necklaces, arm rings, and narrow scarves. The body outlines are depicted in fine red lines on whitewash ground. The light and shade are given also by red colour graduating along the outlines. The eyes, eye-brows and mouths are painted with black ink. But the whole colour scheme is built up with red colour in association with black and green. The technical method applied here is very similar to that of the fresco painting of the Horyuji and Ajunta cave temples. As a whole the composition of the picture is decidedly Indian, and those Bodhisattvas are here engrossed in the perception of the Happiest Land of Amida.

IV

Until now we have been describing and discussing the important elements of which our image of Amida and his beatitudes are built up. But now it will be well to make a generalization of them to see what they express as a whole. All those elements unite in expressing three religious ideas; the perception of the Happiest Land of Amida, its adoration and our obligation to defend it. In the unification and harmony of those elements there is a thorough-going tradition of the lotus playing a pre-eminent rôle.

The main figure and the attending Bodhisattvas sit on lotus flowers; the lotus leaves in the pond shed lustre in all directions; and his halo has also a lotus flower in the centre. The heavenly beings are all sitting on the lotus flowers. The interior of the baldachin is profusely decorated with lotus flowers.

In this ennobled lotus cosmos the vision of Amida and his heavenly host

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are objectified in the iconographic representation; his adorers look upon them and commune with them with all their hearts; and in that lotus cosmos equilibrium and harmony form the leading principles. No partial stress is is laid on any part of them. Their movement is as gentle, as calm, and as quiet as the lotus flower in the still water. The absolute mercy of Amida is thus expressed in the line and form in close association with the lotus flower in the pond.

The adorative attitude of man is here most beautifully included in that perception of the Land of Amida, and he is now one with Amida and his attendants.

But man has to defend the best in him against the evil power. For this his masculine power is required to strike it down by all means. This is the fact no man can deny in social life.

Now the guardian kings painted on the outside of the panels which enclose the Land of Amida, form the symbolic representation of this defensive attitude of man against evil power.

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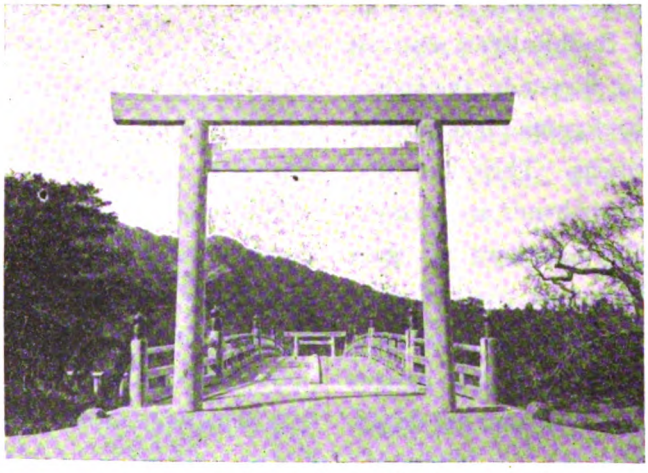

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BIBLIOGRAPHY OF THE "NÔ".

By ZEN YAMAMOTO.

(4) The Fourth "Nô".

(32) The 'Akogi' is a drama cancerning a fisherman named Akogi, who regularly cast a net in secret at dead of night, at a place where fishing was strictly forbidden in the Bay of Akogi in Isé Province—the Bay was a famous sacred place, for it was there that the Sun-Goddess Amaterasu-Ohomikami, otherwise named Ôhirumé-Muchi, the daughter of the God Izanagi-no-Mikoto and the Goddess Izanami-no-Mikoto, had descended from heaven, and so the fish at this post were reserved for offerings at the Isé Shrine which is dedicated to the Sun-Goddess aforementioned. Akogi's violation of the prohibition to fish had suddenly been noised about: thereupon he was arrested and his punishment was death, the sentence being carried out by casting him into the depths of the Bay, with his hands bound behind his back. His apparition was revealed to a travelling monk of Hyûga Province who was on a pilgrimage to the Isé Shrine, and related to the monk the agony he had suffered after death, and begged him to hold a mass for the repose of his soul, after which he disappeared into the depths of the Bay amidst raging waves which had been aroused by a gale. This was written by Séa. (September, Interior No. 6.)

(33) The 'Daibutsu-Kuyô' is a historical drama concerning Aku-Shichi-Byoye-Kagekiyo, who was a warrior and shared the forture of the Taira (Heiké) family. He escaped to the Bay of Dan-no-Ura accompanied by Taira-no-Noritsuné, Noto-no-Kami, the second son of Taira-no-Norimori, and the remmants of the defeated party at the battle of Ichi-no-Tani on February 7, 1184. Minamoto-no-Yoshitsuné pursued them to the Bay of Dan-no-Ura, and on the 24th of March, 1185, he gave battle to Taira-no-Noritsuné at sea, and fought with him in single combat, but he finally became thoroughly demoralized and ran away with lightning speed from the point of Noritsuné's sword; thereupon Noritsuné was very much disappointed at being balked of the chance to kill his enemy, and kicked one of the three into the sea from his boat, after which he plunged into the depths of the Bay, holding the two others under his arms. In March, 1195, some ten years after this battle, Kagekiyo visited the Kiyomizu Temple in Kyoto to pay homage to Avalokitêsvara, the Goddess of Mercy, and from there he journeyed to Nara in Yamato Province to call on his mother

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at Wakakusa, and also to seek Minamoto-no-Yoritomo's life by taking advanrage of the confusion which prevailed during the great ceremony known as "The Religious Mass of the Great Image of Buddha at Nara," performed in March, 1195, in the Todaiji-Ji Temple at Nara, the southern capital. Minamoto-no-Yoritomo, it might be mentioned, was now the Kamakura Shôgun, and the ser. vice was to take place under his auspices. Kagekiyo called on his mother and gave her in secret, during the night, the details of the battle of Dan-no-Ura. On his departure, he was grieved to part with his mother, because of his deep-laid plot to kill Minamoto-no-Yoritomo. Having put on a white robe and disguised himself as a Shinto-cleaner, he slipped amongst the crowd with the intention of killing Yoritomo at a vantage; but he was caught in his own trick. Thereupon, he drew his sword named 'Aza-Maru' and fought bravely against great odds. He at last managed to conceal himself among some bushes and barely escaped with his life, but firm in his resolution to take Yoritomo's life when a more favorable occasion should arise.

It is recorded in history that the Todai-Ji Temple is the Head Temple of the Kegon Sect, and one of the Seven Great Temples of Nara. It was built in 741, and was founded by the Emperor Shômu (724-748) with the aid of Gyoki, an eminent priest. The Hall of Buddha is called the 'Golden Hall,' and in it is enshrined the immense Buddha, now known all the world over as 'Nara-no-Daibutsu.' The Hall was twice destroyed by fire in the course of war, and the present building was erected in 1688—it faces towards the south and its dimensions are 156 feet high, and 188 feet wide, east to west. The casting of the huge image of Buddha was commenced in 747 and completed in 749; it was cast and recast no less than eight times altogether in the course of three years. The Buddha is represented in a sitting posture, with his legs folded, his right hand uplifted, its palm outward, and the left hand placed on his knee with the back of the fingers toward the front. The image is 53½ feet high; its face 16 feet long, 9.5 feet wide; eye-brow 5.45 feet; eye 3.9 feet long; nose 3.9 feet long; nostrils 2.94 feet in diameter; mouth 3.7 feet wide; ear 8.5 feet long: shoulders 28.7 feet across; chest 10.8 feet wide. It was designed by Kuninaka-Muraji-Kimimaro, and the actual work of casting and setting up was undertaken by Kakinomoto-Otama, Takechi-Makuni, and Takechi-Mamaro. The making of this image required:—739,560 kin (438 tons) of copper; 12,618 kin (8 tons) of white-wax; 10,430 ryo of gold; 58,620 ryo of mercury; and 16,655 koku of charcoal.

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(September, Exterior No. 7.)

(34) The 'Fuji-Daiko' is a drama based on the story of a musician who murdered another musician out of envy in a house in Kyoto one year. During the month of September an Emperor held a grand concert for seven days at the Imperial Palace in Kyoto City, and received in audience a musician named Asama, who was an excellent player on the drum, and lived at Tenno-Ji in Settsu Province. Another drum-player named Fuji, a musician of the Sumiyoshi Shrine in Settsu Province, who was also a clever player, felt happy to be of service to the orchestra at the Palace and proceeded to the Imperial Palace from Sumiyoshi, but he became an object of envy to Asama, the former musician. Asama having become consumed with anger on hearing that Fuji was a matchless player on the drum, at last bore down upon his rival's abode, and murdered Fuji in a shocking manner. Fuji's wife in her house at Sumiyoshi had a premonition that all was not well and having passed one night in great anxiety regarding her husband in Kyoto, she set out on a journey the next day to see him, accompanied by her daughter. On her arrival at Kyoto she went to seek her husband's abode, but heard from a vassal of the Hagiwara-In that her husband had been murdered by Asama, a musician of Tenno-Ji in Settsu Province. Naturally she was plunged in deep anguish on account of the death of her husband who was as famous as Mt. Fuji of world-wide fame, and she was quite overwhelmed with grief for her husband who had suddenly passed away in one night. She and her girl were brought into the Palace, and then upon hearing the sound of a drum, which she learnt was beaten by Asama, she axcitedly blurted out the following words to her daughter :—" Ah, lasting regret, my girl! There is my husband's adversary—come, take revenge, That is the drum mourning for my husband!—come now, take revenge." Thereupon, the girl clothed herself in her father's dancing costume named 'Kariginu,' a kind of ancient male garment, which was given by the vassal of the Hagiwara-In, as a memento. She and her mother were extremely enraged by the loss that they had suffered, the one a loving father and the other a darling husband, and dancing beautifully they used the drumsticks as swords with which to kill Asama. After they had killed their enemy, they beat the drum merrily and played three kinds of music as follows :—The 'Gojô-Raku' (Music of the Five Cardinal Virtues) for the women, the 'Senshû-Raku' (Music of One Thousand Autumns) for the Emperor, and the 'Taihei-Raku' (Music of the Blessings of Peace) for

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the people. And then, having wreaked vengeance upon the enemy, and divested themselves of their dancing costumes, they left the Palace for home with a heavy heart, looking with great grief at the drum which was a memento of the dead. This was written by Séami. (September, Interiar No. 14.)

(35) The 'Hanagatami' is a drama based on the romantic story of a girl named Teruhi-no-Maye, who was an attendant of and beloved by the Imperial Prince Ôatobé, who resided at Ajimano in Echizen Province. In December of the year 506, the Emperor Buretsu demise occurred, but as he did not have a direct heir, there was some question as to the rigtful successor to the throne. Ôtomo-Kanamura, Ômuraji, then deliberated over the matter with the court-councillors and finally sent a guard of honor to Prince Ôatobé, at Ajimano, to offer him the Crown, which he accepted; he ascended the Throne in the year 507 at the Palace of Tamaho in Yamato Province, and, was designated Emperor Keitai. A short while before the guard of honor arrived at Ajimano, Teruhi-no-Mayé left the the rustic village for her native place to take a holiday. Early in the morning on the day when the Prince left Ajimano for the Palace of Tamaho to ascend the Throne, he sent a messenger to her with an amatory poem and a basket full of flowers as a keepsake—the basket which he had used himself every morning. She was exceedingly delighted to hear that the Prince was to be crowned at the Palace of Tamaho, and became almost insane with boundless joy on receiving the poem and the basket of flowers from the Prince. She immediately set out accompanied by her maid on her long journey to the Capital of Tamaho to see the Prince, her only guide being the wild geese flying in the sky towards the South, it being the time of the autumnal migration. At the beginning of September, her weary feet brought her to Yamato Province from the northern part of the country—and it so happened that the Emperor was leaving the Palace to enjoy the beauty of scarlet maple leaves and the guards were set along the Imperial route through the city. Being a stranger from the country and quite unused to Court etiquette, she stepped in front of the Imperial carriage in a frantic manner to see the Emperor. The Imperial guards therefore stood in her way in orders to prevent her passage, and in doing so knocked the flower-basket from her maid's hands. She felt as if her heart would break with sorrow and cried out to the Imperial guards in a plaintive voice :—"Ah me! What a disrespectful, discourteous act! You have knocked down the Imperial flower-basket which was bestowed on me by the Imperial Prince Ôatobé, when

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he was living at Ajimano in Echizen Province. Grateful indeed! With due respect I would inform you that he is no less a personage than the Emperor Keitai. It is little short of madness to knock down this divine basket, in which the blossoms have not yet faded, onto the ground without respect or fear—you are indeed more mad than I. You will soon become insane like me by Heaven's punishment for having committed such an act. Though the world may be going to the dogs, yet the Sun and the Moon never come down to the earth, so the Sovereign of the whole realm is always in the purple clouds. I hope you will never again act in such a rude manner to the people and thus incur your friends' derision." The Imperial command gave her permission to approach the carriage and she danced with joyful, frantic, broken steps at being honored with His Majesty's personal attention. After she had danced beautifully, the second Imperial command was for her to present the flower-basket. The Emperor then recognized his own old basket and his last amatory poem to her, and he was graciously pleased to take her into his service on the same terms as before and said:—"Be of good heart, recover from your madness!" She was deeply moved and felt great gratitude for the boundless benevolence of the Emperor. After the Emperor had viewed the scarlet leaves which gave him great pleasure, he returned to the Palace accompanied by his attendants along the Imperial route, lined as before by the guards.

It is recorded in history that the Emperor Keitai, the grandson of the fifth Emperor from Ôjin (201-310), ascended the Throne at Hatsusé in Yamato Province in the year 507, and transferred the Capital to Iwaré in Yamato Province in the year 526, his new Palace being called the 'Palace of Tamaho'; he died on the 7th of February, 531, his age being 82 years. This was written by Kwan-Ami. (September, Interior No. 14.)

(36) The 'Hashi-Benkei' is a drama based on a popular tradition of Musashibô-Benkei, a strong gigantic monk who lived at Sai-Tô on Mt. Hiyei in Omi Province, under perfect discipline of the military arts. He was accustomed to cross the Gojô Bridge at the dead of night to worship at a shrine dedicated to Sugawara-Michizané, at Gojô Road in Kyoto. One September, he confided to his followers that it was the last night for the fulfilment of a vow to pray to the god of the Shrine at Gojô. The followers then entreated him to give up his visit to the Shrine on this particular night, because a girl, who looked about 12 or 13 years old, and was on the bridge, was laying her

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short sword about as quick as lightning with the intention of having some fun with anyone happening to cross the Gojô Bridge—it was miraculously skillful sleight of hand fencing—and he added that it might be an apparition. Benkei was awed by this fearsome story and hesitated at first to go out and cross the bridge at dead of night, but finally determined to kill the vampire, or whatever it might be, on the bridge. He then clad himself in long black armor, and resting his long halberd on his shoulder, he set out on his way to the Gojô Bridge. It was a bright night and when he was crossing the bridge, stamping his feet noisily, he caught sight of a beautiful youthful figure in the moonlight, dressed in a girl's costume with the head covered with a silk scarf, standing alone in the middle of the bridge. Benkei considered it was not conduct becoming a monk to accost a frail female at the dead of night, and he did not pay any attention to her. It was in reality, however, a boy named Ushi-Waka, who had disguised himself as a dainty girl. He was born in the year 1159, the third son of Tokiwa-Gozen, who was a beautiful woman, the daughter of Fujiwara-Koremichi, and was the Empress of the Emperor Konoye (1139-1155). After the Emperor died, in the year 1155, she was beloved by Minamoto-Yoshitomo, and by him had three sons—Ima-Waka, Oto-Waka, and Ushi-Waka. Later, on, the three boys became priests at the request of their mother. On the night previous to Ushi-Waka's ordination as a priest, he lay in wait for passers-by on the Gojô Bridge in order to try his skill in military art, for he had been well-trained and made into a skilled fencer by a long-nosed goblin who lived on Mt. Kurama in the northern part of Kyoto. Ushi-Waka became angered by Benkei's attitude of provoking indifference, and suddenly kicked the staff of Benkei's long halberd. Benkei gave a growl of rage and yelled out "You ruffian!"—he cut about indiscriminately with his long weapon, but Ushi-Waka stood upright with perfect composure and putting aside the long silk scarf which covered his head, very calmy drew his short sword and opened hostilities by parrying a vigorous thrust from the point of Benkei's halberd. Ushi-Waka with great agility jumped from the front to the rear, from the rear to the front again, mocking the gigantic monk with many a jest, while Benkei was striking either the air or the ground with his long weapon and forever missing his adversary. At last Benkei had the halberd knocked out of his hand and recoiled from such splendid skill, feeling dreadfully tired and weary. Benkei then stood defenceless, gazing vacantly for a time upon the youthful Ushi-Waka, being struck with amazement at his defeat, after which Benkei fell on his knees, and asked the youth to give

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his name. They then introduced themselves to each other—Ushi-Waka told him that his name was Minamoto-Ushi-Waka, and that he was no other than the third son of Minamoto-Yoshitomo. Benkei stared in astonishment to hear that the youth was of the good lineage of the Minamoto (Genji) clan; and throwing up his arms to his victor he begged that he might henceforth become a retainer of the young conqueror. After some discussion, they started together in company towards the Imperial Palace at Kujô in Kyoto.

(Tradition tells us that Benkei had for some time waylaid knights who happeded to cross the Gojô Bridge in Kyoto. His idea was to obtain a thousand swords, and he was so brave, although such a rascal, that he had won from knights no less than 999 swords by his lawless behavior. Ushi-Waka, having received news of these doings, determined to put an end to Benkei, who had become the terror of the city. Benkei was utterly amazed at his defeat by Ushi-Waka, and at last they were linked together in a valiant and harmonious union, their friendship being one of great strength and firmness. While Ushi-Waka was in the Kurama Temple in the northern part of Kyoto, he was called 'Yasha-O,' but he did not study any Buddhist sacred book, and merely practised military art On March 3rd, 1174, when he was sixteen years old, he escaped from the Temple to go to Mutsu Province, accompanied by Hori-Yatarô-Mitsukagé and Fukasu-Yorishigé, in order to exterminate the Taira (Heiké) clan; he gave his adult name of Minamoto-Yoshitsuné for the first time at Kagami-no-Shuku in Omi Province on his long way to Mutsu Province. He took revenge on Taira-no-Kiyomori, because Kiyomori had committed an outrage upon Ushi-Waka's mother, who was a beautiful widow of 23 years of age. Afterwards, he was known as 'Kurô-Hôgan-Yoshitsuné,' and gained numerous victories over the Taira clan, finally driving them to the sea, where they perished in the battle of Dan-no-Ura, on March 24th, 1185). This was written by Yasukiyo. (September, Exterior No. 4.)

(37) The 'Matsumushi' is a drama concerning the singing insects referred to in entomology as the 'Calytoryphus marmaralus.' On a certain bright night in Autumn, a man and his intimate friend were passing alorg an avenue of pines called the 'Pine Grove of Abeno' in Settsu Province, when one of them, enraptnred by the orchestra of insects singing in the bushes, here and there, followed their music, leaving his friend behind, and made his way into a wilderness covered with a variety of autumnal flowers. As he did not return, his friend after waiting for him for some time, went in search of him and found

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that he had lost his life in the wildwood. The other thereupon determined to die with the friend of his choice, since he deeply lamented him and regretted that he had departed this world without his 'fidus Achates' for a travelling companion. Later on, the spirits of the two men visited a pothouse at Abeno, drawn thither by the singing of the insects in the 'Pine Grove of Abeno'; and the two drank their cups of *saké* together in the pothouse as they listened to the music of the singing insects. (September, Special No. 3.)

(38) The 'Torioi-Buné' is a drama based on the annual agricultural practice of scaring away the birds which were attracted by the ripe autumnal ears in the rice-fields which lay along the banks of a river at Higurashi in Satsuma Province. The farmers played on musical instruments, generally flutes, drums, hand-drums or bird-clappers, in their boats, each according to his own time, and by the resultant din they drove away the flocks of birds in the rice-fields. The birds would fly up flocked together to all appearance like flames scorching the blue sky from the lake at the upper reaches of the river, and would then settle down on the rice-fields. A man named 'Higurashi' at Higurashi in Satsuma Province went up himself to Kyoto City, leaving all his family at home, to settle a lawsuit, but it was an affair of long continuance, and he therefore stayed there for ten years running. Soko-no-Jô, a servant, took care of his master's family during these ten years. He was enchanted by the beauty of his master's wife, and endeavored to force her to submit to his will, but it was a case of fruitless effort. Thereupon he resolved to have his revenge upon his master's wife and so he compelled her and her little son named Hana-Waka, who was only ten years old, to undertake the humble service of driving away the birds in the rice-fields by making music in a boat. The wife was very angry with her servant's conduct, and she cried in vexation because of her husband's absence, but at last agreed with a grace and having got into a boat accompanied by her son and the wicked servant, they went off to drive away the birds. She uncesingly bewailed her misfortunes while they were in the boat, but her lamentations were of no avail. After lapse of ten years, Higurashi, the master, went back to his home without giving notice to his family, there having been a happy termination of his lawsuit in Kyoto City. When he arrived at his native place, a decorated boat from which came the melodious sounds of a hand-drum and bird-clapper, aroused his curiosity and he called out to the boatman to come towards him. Soko-no-Jô rowed ashore, struck by the stranger's significant action, and on going nearer to him, he was very much surprised to find that the stranger was his master. Thereupon, Higurashi demanded angrily of the servant why his wife and son had undertaken such humble service during his absence, and having arrived at the truth of the matter, he was about to kill him with his own hands. His wife and son then did their best to calm his anger, and having explained that the root of the matter was really his long absence, he at last consented to forgive his servant's wicked conduct. This was written by Kongô. (September, Special No. 4.)

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JAPAN'S PEASANT PILGRIMS

How and Where They Fare

By Y. Asada

I

AS the wealthier farmers in Europe and America are proud of their often only too grotesque barns or magnificent stables, so the same class in Japan frequently can boast of their castelated mansions inside high walls, isolating them from their tenantry, approached only through grand gateways along drives lined on either side by ancient cryptomerias. Previous to the Imperial Resoration, over sixty years ago, frequently a landed family possessed an estate with some three hundred tenants at its mercy; and it had thus been established through several generations by inheritance. Under the feudal system these larger landowners acted as petty magistrates and were entitled to wear a sword, on certain occasions. The peasants had only an acre and a half of land on an average, and about four-tenths of their crop had to go for rent, the balance going to the support of their families. Usually the rice was sold, and wheat, millet or rye purchased for the family food. The chief resources of family sustenance, as they still are, were buckwheat, beans, peas, onions, carrots, turnips, radishes, cucumbers, eggplants, and various greens, derived mostly by extra labour on some narrow strip of land not fit for cereals.

Only on few occasions in the year could the tenant enjoy a special feast, such as on the birthday of the 'dearest baby', or some ancestral anniversary, when a bowl of rice, or more often a mixture of rice and beans, was considered a great luxury. Clothing for the peasantry, too, was of the simplest kind both in style and material, especially for men; but the women could often wear silk woven on their own hand-looms. The mothers gave considerable attention to decking out their daughters properly, though the peasant girls never thought of dress fasions, nor had they leisure to fix themselves up, as they try to do now.

The labour of the farm, then as now, was well distributed among the members, the youths assisting their fathers in the cultivation of the fields, while the daughters gave a hand at seed-time as well as ran the hand-looms. The mother usually managed the vegetable garden; grandma mended old clothes, and often had to care for the baby too; while grandpa regaled himself on cups of tea and spent his declining days in writing letters or composing verses. In peasant eyes there were no holidays,

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no theatres and no saloons.

The only pleasure the peasant seeks, after the busy season is over and the crops are growing well, is either a pilgrimage to some noted shrine or temple to offer prayers for the welfare of his family and community, or to visit some spa to enjoy the hot springs and regain health and spirits. Of course only the more robust members of a family could attempt the strenuous walk required on a pilgrimage, while the hot springs naturally attracted the more feeble representatives of the family. Thus for a trifling expense the the peasant enjoyed pleasures that even the richer folk might well envy. From ancient times this aspect of country life in Japan has proved that poverty often wevelops ingenuity, while inherited wealth only promotes indolence.

II

A pilgrimage is usually organized by a village guild or club to which each member pays annual dues; and then once a year the members of the guild draw lots to select their representatives on the annual pilgrimage. The pilgrim party then selects a leader who acts as guide, and also as arbitrator in case of dispute. Not infrequently a band of pilgrims numbers some hundreds, all of whom are dressed in a special garb, such as a new sedge hat, consipicuously inscribed with name and address, the pilgrim carrying a new staff of bamboo, and wearing new straw sandals, all ages and both sexes clad alike. The upper garments are simple, usually sleeveless and skirtless, with pantaloons of dark blue cotton, a rig quite appropriate for a long tramp. The pilgrims' dress is always spotlessly white and clean, new or at least newly washed. Each has a knapsack containing a change of clothing and food for the journey, usually preserved fruits and salted vegetables, for the pilgrim expects to enjoy the luxury of buying cooked rice by the way. The entire journey must be made on foot, for the pilgrim is not permitted to ride without losing his character as a pilgrim. There is a conviction that it is only through physical exertion that the gods can be persuaded to bless the pilgrim; and except for tolls at bridges or ferries, little or no expense is incurred by the way.

III

As the pilgrim reaches a village in the evening, the waitresses of the inns, who have been on the look-out all day, now rush out raising their best voices inviting the pilgrims to the hostelries they respresent, like the hotel runners at railway stations abroad. The inns and lodging houses are always clustered closely around the spa or shrine; and keen *bantos*, with fan in hand, move up and down to attract attention, waving the fan slowly up and down and bow-

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ing low to invite the pilgrims to enter their inns. There is no difficulty for the pilgrims about inns, however, as the inn where they expect to stop is always selected before the party leaves home. The *bantos* and waitresses of the lucky inn now run into the entrance, while the landlord leaps to his feet and announces in dignified language the arrival of the pilgrims, this being heard by every ear in the establishment; and in response everyone in the inn springs to his place and duty. Men-servants are soon seen hastening with tubs and pails of hot water to wash the feet of the weary travellers. The most charming girls now step out from inner apartments, and, under the direction of the mistress of the house, offer each guest a clean towel, at the same time uttering in chant-like tones the conventional welcome in the politest language: *Ma! Minasan sazo o-kutabiré deshô, né!* (My! but your honours must all be thoroughly tired?) The customary greeting politely concluded, the guests all throng into a room large enough to accommodate them, the sliding partitions having been removed for the occasion; and now a special *nésan*, or attendant, is assigned to each of the several groups into which the party divides itself. In the middle of the room a brazier of live charcoal is placed for those who desire to have a pipe of tobacco, and near by a plate of candied fruit or biscuit and a pot of hot tea are placed on a low table. Soon another maid appears with a freshly laundered bath-robe for each guest. If the pilgrimage is to a hot spring, the men now all enter the large swimming pool of mineral water fresh from the depths of the warm earth; and the women go into a similar bath specially for them; and in the joys of the hot water all begin to exchange opinions and experiences, and the acme of the day's happiness is thus reached. Flashing between quaint story, remark and reminiscence, there is usually some sage reflection not altogether unedifying; and the one who denounces the actions of the dissolute and upholds the conduct of the unright, as they discuss experiences and times of old, meets the prompt approval of all.

IV

RETURNING to the room, the guests find that their supper is already laid; and very simple fare it is: only a bowl of rice and a pot of hot tea, but the guests provide their own pickles and condiments. As on picnics, the members of the party share with each other any food they have brought with them. The peaceful meal ended, the guests all move out on the veranda to enjoy a view of the beautiful garden illuminated with paper lanterns. Happy is the pilgrim whose good voice thrills the ears of the patiently listening company; he will receive special applause

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particularly from the gentler sex. It is remarkable how shy peasants blossom out on these occasions. A man who is not particularly noted for attention to convention or etiquette in his homely village now appears charmingly polite and deferential; and even a reticent fledgling straight from the farm does not hesitate to enteratin the company with imitations of peddlers' songs and cries, his efforts being always well received by the merry-making pilgrims. A song may prove so well known as to invite a chorus, roared out in stentorian tones regardless of time or key. Some members of the party now fall into discussion of plans for the morrow, until at last all are too sleepy to remain longer awake. But a clap of the hand is enough to summon the waitresses who, in a jiffy, have the beds laid out ready to welcome the weary; and the pilgrims are soon in the land of dreams, as the music of the waitress's "Good night and sweet rest" dies away upon their ears.

At dawn the chattering of early birds is the signal for everyone to rush for the washroom. Soon hot rice is heaped before the guests, accompanied by a big saucepan of onion-bean soup freshly made. In contrast to the long drawn-out leisurely meal of the previous night breakfast is finished as soon as possible, the bill is called for, paid, and then all are soon ready for the road again. But, before departing, a small sum of money is placed in an envelope and handed politely to the landlord, as 'tea-money', ostensibly in return for the many cups of refreshing tea consumed during the sojourn at the inn, and for the spacious accommodation accorded the guests. Then the mistress of the house appears and expresses her overwhelming gratitude to the pilgrims for thus honouring her unworthy hostelry, and her best wishes for their journey. No special thanks are extended to the servants, as they are expected to share in the 'tea-money'. As the guests depart, each is given a souvenir of the inn, usually a fan or a towel bearing the name of the establishment. Finally, the master of the house allows them to take leave with his profuse thanks and good wishes. The thundering farewell that now sounds on all sides, no doubt, in some measure lightens the footsteps of the pilgrims as they wend their way to the next halting place. Thus day after day the pilgrims continue on their way, visiting the temples, shrines or spas, agreed upon.

V

A peculiarity of Japanese belief is that it does not concern itself mainly with deity, even on a pilgrimage. The main object of a pilgrimage is rest and refreshment for mind and body, with the necessary social implications for the community. There is no thought of any particular doctrine or deity. The

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degree of grace or virture obtainable from the gods seems to be in proportion to the wealth of local legend or sancity attached to a shrine or temple; or a sacred image of some member of the Imperial Family, preferably an Emperor or Empress, and then saints or warriors, with whom prayers are supposed to be influential in bringing success or happiness. The architecture of a shrine or temple is believed te exercise no small effect on the minds of pilgrims; and consequently this is taken into consideration when planning a pilgrimage; while the beauty of the position and precincts of a sacred edifice must also be appreciated. Most temples and shrines are situated in places of great scenic beauty, and have famous paintings or pieces of sculpture. A popular abbot or chief priest also does much to attract pilgrims. In the most sacred places all immoral or unseemly conduct is strictly prohibited. But as no pilgrim sets out in search of material wealth, it is the sanctity of a shrine that has most attraction.

Among the more popular pilgrim centres are the Kotohira and Suitengu shrines, the former in Shikoku and the latter in Kyushu. Kotohira, originally a foundation of the famous priest, Kobodaishi, in the early part of the 9th century, attracts all who are interested in safety at sea, while Suitengu is scarcely less noted for the same reason. Within reach of Tokyo there are the Daishi temple at Kawasaki, the Myohoji of Horinouchi, the Hommonji of Ikegami, the famous Asakusa Kwannon; and then there are the Meiji shrine, the Sanno, the Myojin of Kanda, and the Yasukuni of Kudan, all of which are centres for annual pilgrimages. Some distance from the Capital are the Kashima and Katori shrines and the Narita temple, which attract many pilgrims. Kyoto, of course, remains the holy city of Japan, and has many shrines that command pligrimages, especially the Inari shrine, which is dedicated to the Sister of the Sun Goddess, the ancestress of the Imperial House. The Imperial Mausolea also are centres for pilgrims; and so are the Kinkakuji, the Ginkakuji, the Chion and the Samboin, the Sanjusangendo and the famous Kiyomizu. Nara, of course, is a noted shrine centre, while the Koyasan monastery in Kii has long been popular as a pilgrim resort. Naturally the most famous and sacred of all national shrines is at Isé, which stands highest of all.

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JAPAN'S AUTOMOBILE INDUSTRY

By MASAO SHIBUSAWA
President, Ishikawajima Motor-car Works

AUTOMOBILES were first imported into Japan about the year 1900, since when the demand for them has been steadily on the increase, until at the end of 1926 the number was 49,000, increasing in 1926 to 90,400. The question now before the industry is when the saturation point will be reached. It is rather difficult to gauge the situation by comparison with conditions abroad where the circumstances are very different. In other countries, national wealth, road conditions, areas, populations and so on have to be carefully considered; but in Japan this aspect of the question is not hard to estimate. Roughly speaking, between 350,000 and 400,000 cars would be quite sufficient for the present needs of Japan; but it will be ten years yet before the saturation point is reached.

I

IMPORTS of automobiles in the past may be of some interest in estimating the future. The value of motor-cars imported in 1913 amounted to some 500,000 yen; but the amount jumped to ¥10,000,000 in 1919, and to ¥20,000,000 in 1923, and ¥32,00,000 in 1928, but of this sum ¥18,400,000 represented parts and accessories; while, of the total imports in 1929, valued at ¥33,550,000, parts and accesories represented ¥24,000,000 all of which goes to show the increasing output of cars in Japan herself.

The above figures represent cars appearing in the foreign trade returns of each year; but for some year; now such firms as the General Motors and the Ford works have been assembling cars in Japan, having established their own works here. This output has reached between 20,000 and 30,000 cars a year, valued at from ¥50,000,000 to ¥60,000,000. This money was paid to foreign makers, but, of course, a large proportion of it went in wages to Japanese agents and workmen. But it may be said that about from 60 to 70 per cent. of Japan's outlay on motor-cars goes abroad for imports, a sum far larger than appears in the usual trade returns. But as the operation of assembling cars in Japan is steadily on the increase, the balance of trade on this item must rapidly change.

The amount of money spent on purchasing new cars and in replacing old ones reaches about 150,000,000 a

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year at present; and by the time 400,000 cars are required, (the saturation point), between 30,000 and 40,000 cars will be required in replacement of old ones; hence the annual outlay will total something like ¥70,000,000. The problem now is whether this large sum will go to foreign car-makers; for if it does, the national trade balance will be adversely affected on this account alone. Not only so, but, from a military point of view, it would be most unadvisable that the nation in any emergency should be dependent on foreign imports. Moreover, the automobile industry is to a large extent synthetic; that is, it has a close bearing on many other industries; so that the firm establishment of the industry in Japan is imperative for the safety of the nation.

II

WHAT then are the prospects for safeguarding the motor-car industry in Japan and establishing it on a secure basis? We have to remember that, so far, the motor car industry here has had to depend on tariff protection and on government subsidies. The chief manufacturers of cars are the following firms: The Ishikawajima Motor-car Works, established in 1919, with a capital of ¥2,500,000 having a capacity of 1,000 cars, and annually turning out 250; the Datto Automobile Company, established in 1926, with a capital of ¥465,000, a capacity of 400 a year, and a turns of 130 cars; the Motor-car Department of the Tokyo Gas and Electric Industry Company, established with a capital of ¥1,000,000, having a capacity of 300 cars annually, and making some 70 a year. Thus the total number of cars produced annually in Japan is in the neigebourhood of 400.

In technique and mechanical equipment the Japanese car manufacturers are pretty well advanced, and their practical experience in the last few years has not been wasted. An interesting and significant feature of the domestic industry is that about 92 per cent. of the materials used have been obtained in Japan, so far as aggregate value is concerned. But the meagre output does not render the undertaking a profitable industry. So long as a decent car made in Japan cannot be sold at less than ¥6,000 there is no hope of competing with such rivals as the Ford and the Chevrolet.

The more hopeful aspect of the situation for the future is that the industry requires expert skill and good mechanical motor power, both of which are coming to be more at the disposal of the Japanese who are naturally skilled artisans; and electric power is cheap and almost everywhere available. The assembling plants of the foreign motor-car makers in this country are largely manned by Japanese, with better results than those shown in the

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same works in the United States. The famous French car-maker, M. André Citroën, once said that when a car company owns from 100,000 to 150,000 cars, the industry is established in that country. In a few years the Japanese companies will have that many cars to their credit, and then the future of the industry will be assured.

III

THE main question now is in regard to what Japan must still do in order to bring about the desired result and set the industry firmly on its feet? Some time ago the Special Automobile Industry Committee of the Conference for Promotion of Domestic Industry gave careful consideration to this subject; and as a result of its deliberations proposed a plan to the Minister of Commerce and Industry for the special protection of the motor-car industry in Japan. The chief points of the proposal were: (1) to push the manufacture of motor lorries and buses at first; (2) to equip automobile works with a capacity for at least one thousand cars a year and gradually increase their capacity by at least 5,000 cars every five years; (3) to fix standard specification so as to simplify operations and adopt a division-of-labour system; (4) to utilize the machinery and experience already here as much as possible; (5) and to consider carefully the official protection that can be given to the industry.

The reason for advising the stress on turning out lorries and buses, at the beginning, is that fashions in these vehicles change little, and they find a readier sale where they pay; and such vehicles are not made by the foreign firms in Japan to any large extent, except by the Ford and the Chevrolet works. In the past, the Japanese makers have aimed at turning out only high grade cars, to sell at from ¥3,000 up, a decision arrived at in competition with foreign rivals. The idea in the above proposals, to have a further capacity of 5,000 cars every five years, was derived from examples in smaller motor-car works in America, where it was quite successful. By insisting on the division-of-labour system, the steel pressing would be done at the Japan Steel Works, the frames made at the local motor-car works, and the work finished according to a standard specification, thus achieving mass production. By this system of standardization and mass production American cars have been greatly reduced in cost; and it is thought that the method would prove workable in Japan too. Of course such a system discourages the establishment of independent works.

IV

THE means to be adopted for the protection of the motor-car industry include the official encourage-

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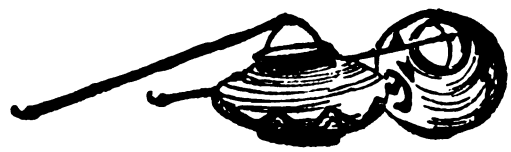
ment of homemade vehicles, granting special exemption from taxation on the machine for a fixed period, granting preferential rights in charters taken out by manufacturers of cars or parts, and to those who run motor buses, and also to promote greater facilities for the sale and repair of motor-cars; and then to see that the import duty on foreign makes be so fixed that the local industry can compete with the imported cars, foreign dumping being thus prevented.

Some time ago the Department of Commerce and Industry drew up a scheme for firmly establishing the automobile industry in Japan, at a cost of over ¥1,000,000 a year, embodying the principles outlined above; but owing to the state of government finance the plan had to be shelved for the time being. The fact that ¥70,000 was asked for in the last session of the Diet to defray the cost of investigations concerning the subject indicates that the plan has not been dropped.

There is a firm conviction that in this matter of making their own motor-cars the Japanese are likely to be quite as successful as they have already been in other important industries, such as the paper industry, the making of Portland cement, the spinning industry, sugar making and many others, too numerous to mention. Within fifty years from the beginning of the Meiji Restoration Japan was able successfully to compete with Western countries in so many lines of industry that there is no reason to suppose she cannot equally do so in supplying herself with motor-cars.



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CAFES IN JAPAN

Some Social Aspects

By Y. Onuma

IT is not without reason that modern youth in Japan, leading, as it does, rather a drab, routine existence on small income, seeks somewhere for relaxation after the hard day's work is over. The more weary the body the more powerful becomes the craving for stimulating diversions, even though the result is only too often injurious.

The present tendency in Japan is for young men to seek such diversions in cafés, which are springing up in ever-increasing numbers in all the larger towns and cities. Although there are many other attractive places for spending an idle hour, yet the modern cafés provide greater facilities for playing with fire in a manner wholly different from the old-fashioned *ochaya*, or tea-house, not to speak of more questionable resorts. The old story of wine, women and song is being repeated with a venegance among the blasé youth of the modern city. Inside every café are waiting angel-faces peering under the dim lights, ready to welcome the young visitor to the sound of jazz and the clinking of glasses, perfumed by tobacco smoke and brightened by paint and powder. With the last decade the cafés have come to be the most popular places of resort for the young men of Japan.

IN a café the young man feels absolutely free; and he can enjoy himself at less expense than in other places of resort where the fees are higher; and in addition, the café waitress labours under none of the restrictions socially or morally that are imposed on the tea-house girls and on the *geisha* generally. Café partners make their agreements and please themselves without interference from a third party. Thus the café waitress becomes the most fascinating female companion of the day to all young fellows seeking an evening's diversion.

Under the head of cafés are included at least six kinds of pleasure places: (1) the genuine café where one goes only for coffee, tea and cakes; (2) bakeries where light lunch may be had in addition to coffee, tea and cakes; (3) ice-cream soda fountains, which sell hot drinks of all kinds too; (4) ordinary restaurants which serve western meals and also Japanese dishes; (5) bars and night clubs; (6) cabarets which provide stage entertainment for patrons while eating, but no dancing partners. In most instances it is difficult to draw a definite line of demarkation, since few of them are really what

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their names imply. The careless use of such names as 'cabaret' or 'restaurant' often leads to laughable as well as annoying mistakes.

THE truth is that in all these places the most prominent rôle is played by the waitresses, who are of two kinds: those who live on tips, and those working on wages. In most bars, restaurants, cabarets and night clubs, are found those seeking tips, while these working on wages are found chiefly in dining rooms at department stores, hotels, restaurants and lunch counters. As for the men workers in these places, and the waitresses working on wages, they may be left out of consideration here. The waitresses who live on tips form the main problem. Without them the cafés could not exist.

As to the difference in the scale of accommodation and business, the cafés are as varied as their names imply. The structure may be a mere sham, but there are wide differences in the degree of make-believe. As long as there are a few waitresses, any place with half a dozen tables and chairs can be converted into a café overnight, but the leading cafés, widely advertised, are equipped with fairly comfortable accommodation, a peppy bunch of jazz musicians and sometimes stage entertainers. The inference may be drawn that accommodotion or no accommodation, the eixstence of waitresses is apparently the primary requisite for a café, all other factors being secondary. Despite their being well aware of the "terrible" food served and the outrageous accommodation at some cafés men will haunt these places, because their only motive is to enjoy the company of the waitresses.

Then, how have the cafés come thus to flourish at such a rate today? In order to explain this one has to go back over the history of their development. It is, however, somewhat difficult to trace the origin of cafés in the modern sense; but, according to the consensus of opinion among old timers, the Café Printemps at Hiyoshi-cho, Kyobashi-ku, is regarded as their forerunner in Tokyo. This café was opened in 1909 by an artist of the Western school, Shozo Matsuyama. He sought the patronage of artists, actors and literary dilettantes, and succeeded in getting them. It is needless to say that the decarations and inner atmosphere at his Café were similar to those prevailing in studios. The "Printemps" was followed by several others. It is interesting to note that, with the Ginza as the centre, all these houses were opened and patronized by a limited group of artists and newspapermen. In other words, these special people were the pioneer explorers of cafés when such places were not yet popularized as they are today.

IN Osaka where the café business is now in full swing, the Café Kisaragi

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which was opened in 1908 at Kawaguchi, the old foreign settlement in the industrial city, is designatek as the forerunner. Subsequently, many were opened, all on a very small scale; and, like those in Tokyo, became rendezvous for young artists, literary men and cub reporters. Various love affairs between waitresses and customers at these places, given publicity by the press, soon caught the fancy of the masses. As soon as the Café Paulista was established on Dotombori and Brazilian coffee served at 5 sen per cup, new customers, in addition to the old standbys, began flowing in. In those days, coffee and other refreshments were served by girls between thirteen and sixteen years of age, who were black uniforms with white aprons. They were no more than mere tray carriers. But Osaka soon passed that stage. With the advent of the Cabaret de Panon in front of the Nakaza Theatre, Dotombori, a modern touch became quite noticeable. Girls dressed in gorgeous kimono and wearing tiny aprons waited upon the tables. Unlike the mere tray carriers, they were alert in lighting cigarettes and chatting with their customers wherever occasion offered.

THIS change in the attitude of café waitresses was accentuated by the enterprising proprietors. Some of them who were quick to read what was uppermost in the desire of café fans, took away the aprons from the girls and instructed them to act as entertainers rather than waitresses. This was, indeed, a revolutionary innovation and its influence was bitterly felt by the proprietors of *ochaya* or tea-houses, because they at once realized that the prerogatives of the *geisha* were fast being encroached upon by café waitresses. Now that the apron has been removed from the waitresses and the hard labour of tray carrying dropped from their duty, the girls are expected to look as pretty as possible. As a matter of fact, it is no exaggeration to say that the prettier the girls look the higher are their tips. It has gone to such a length that they find the amount of tips they receive depends on what they wear; better dresses and personal ornaments are rewarded with more tips, hence there is keen competition among waitresses to outdress one another. This calls for more funds. Are the girls getting enough tips to keep themselves abreast of others? Now and then we are told that some waitresses earn a monthly income of not less than Yen 200; yet taken as a whole, the average does not exceed Yen 60 per month.

THOSE waitresses who are less attractive in appearance, less popular with the customers and less clever in the art of serving them than their colleagues, tend to become impudent. They go from one table to another at which pro-

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sperous-looking customers are seated and seek a share in the tips either by request or through suggestion. So far we have dealt with the cafés where the principle of laissezfaire is adopted among the waitresses in competition for tips, but at some houses the tips are pooled by the management and later divided equally. Whether Gresham's Law works even in cafés or not, popular waitresses do not stay long at places where tips are pooled. In a word, the waitresses as well as the customers like free competition for tips, because it enables the parties concerned to bargain with each other as they please.

Lately, due to the clever maneuvers and publicity campaigns conducted by café proprietors, not a few *geisha* and motion picture actresses have been converted into café waitresses. It is said that these women find the new environment not at all disagreeable, for they do not see much prospect in remaining *geisha* who are no longer popular with the masses, or being extra girls in the movies. By such maneuvers pretty girls are constantly recruited from every class upon whom café proprietors can lay hands, and the standard of beauty is elevated to the level of *geisha* and movie stars.

WHERE there are wine, women, and song, in all times and places, it is inevitable there are vice and crime. Inasmuch as the cafés are popular with young people of moderate incomes and the bourgeois alike, those who are financially unable to frequent cafés as they wish, sometimes fall victims to impulse, and do things that they should not. It is no wonder that as the cafés flourish, the number of crimes increases, ranging from minor misdemeanours to serious violations of law, such as forgery and embezzlement. Daily papers are full of stories of offences perpetrated either by men or waitresses with the cafés as their fundamental cause, not to speak of the laxity of morals among some of the girls.

Once young people taste of this life, it is well-nigh impossible to keep them away from cafés. As to minors and students, a stricts police surveillance, in collaboration with school authorities, is maintained, but for clerks and younger members of the salaried class no regulations have been enacted. The is natural in view of the fact that the springing up of the waitresses and cafés was so speedy that the evils came to the surface before the law and regulation-makers were aware of them.

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